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The Orthodox Herald

Celebrating our 44th year

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BASIC FACTS (1)

The Holy Orthodox Church was the first Church of the Christian Era and of the time of the Seven Ecumenical Councils from 325-787. It considers itself to be the direct heir and the true conserver of this early Holy Church.

The history of the Church is divided into several periods. The first period of its development, which consisted of the first five centuries, was the time when Orthodox Christianity received its basis and direction. The basic truths, forms or constitution and the foundations of Holy Tradition were set forth by the Great Ecumenical Church Fathers during this period.

During the second period which extended from the 5th to the 11th century, two important events took place which held the Church's chief attention. These were the rise of Rome and the advance of Mohammedanism. These two forces threatened the integrity and existence of the Eastern Orthodox Church. The iconoclastic controversy caused more unrest during this period. The differences were too great and finally led to the separation between the Eastern Orthodox and Roman Catholic Churches. The great Rus Empire accepted the Eastern Orthodox faith.

During the third period from the 11th to the 19th century, the advancing waves of the Mohammedan storm swept over and destroyed the southeastern empires of the Byzantines, the Bulgarians, the Serbs, and the Romanians. At the same time the monstrous flow of Tartars swept over Russian Orthodox territory, threatening the existence of the Eastern Orthodox civilization and Church. Here the Church's iron endurance and its capacity to sacrifice for the Faith had a double result: The Orthodox Church maintained its own existence and it also acted as a buffer, which secured the immunity and safety for the Churches of the West.

During the fourth and last period of

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For we are labourers together with God...

1 Cor. 3:9

THE FALLING ASLEEP

On August 15/28 we celebrate the Falling Asleep (Uspeniye) of the Mother of God. Other names for this Holy Day are Dormition, or Assumption. The two-week fasting period, which began on August 1/13, ends with this day.

There is nothing in the Bible about the last days of the Mother of God; but there is much non-Biblical material and information about her which has been passed down since Apostolic times which can be found in the Tradition of the Church. Orthodox belief is based on Holy Scripture and Tradition. The early Church Fathers among them: John Damascene, Cosmas and Theophanus wrote many educational, beautiful and enlightening prayers and hymns which are included in the services for this day.

At the time of her death, it is believed that the Mother of God was living in St. John's house on Mount Zion. St. John had been given the charge to take care of her by Christ when He was dying on the Cross (John 19:26,27).

While she stayed here, the other Apostles had scattered to preach the Gospel in different areas of the then known world. They miraculously gathered at her bedside before she died except for St. Thomas. When she died, the Apostles sang funeral hymns in her honor and carried her bier in a funeral procession to the Valley of Cedron, which was near Gethsemane. She was laid in a tomb which had been specially prepared for her.

St. Thomas finally arrived three days after she was buried. He was distraught that he had not seen her before she was buried. The Apostles were touched by his anxiety and decided to open the tomb so

(Continued on Page 21, Col. 3)

SPIRITUAL GROWTH

As more of our books are being translated into English and more of them are being written about the Faith, we hear the word spirituality used more often. What does the word mean? Spirituality is, very simply, the experience of our relationship with God. In that respect it is an expression of our basic faith and the ways in which we live it. We must then ask, how does this relationship with God begin and how is it nurtured in the living out of our lives?

As we look at the place spirituality occupies or should occupy in our lives, we realize that we must search for spiritual direction to come to know the importance of spirituality and its interrelationship with all the elements which comprises our "lived" faith as a Christian.

Most of us will quickly admit that spirituality is a growth process. In varying degrees we cannot understand the superemotional spiritual zapping which is promoted and practiced by some groups as we see them on TV or hear them on the radio. Instant salvation! If we think that there is much truth in this growth process toward spirituality, the fact is that there must be a beginning point. That beginning point for most of us is when we attain adulthood is to hear and to accept the teaching of the Church in the living of our lives.

Unfortunately, the hearing is not only the beginning point but the ending point for many of us. We take the teaching, which we heard, adapt it to our lifestyle and begin our surface relationship with God.

We have missed or jumped over some of the most necessary steps on the way. These necessary steps are first, the recognition of Jesus as Lord and second, the personal relationship with Christ.

"Wait!" you say. "I certainly know that Jesus is the Lord but don't try to sell me on this personal relationship business. This is not Orthodox." What we fail to understand is that a vast difference

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News CHRONOLOGY

AUGUST 1995

PRACTICAL APPLICATION OF ORTHODOX LITURGICAL PRACTICES was a report made by Patriarch Bartholomew. He spoke concerning the necessity of icons in the churches, strict observance of the Typikon (the order of services), especially in the Divine Liturgy, hierarchal approval of liturgical vestments and decorations in the church, the removal of electrical light candles and vigil lights and the return to oil and candles, limited use of microphones and loudspeakers, the difference between the "stasidion" and "theatrical" pews and the return to the former, beards worn by clergy, the "silent" prayers during the Liturgy. He feels those in the diaspora, including Americans have taken upon themselves the cultural customs of the West but should seek to recapture the essence of Orthodox mysticism so as to enhance the Orthodox ethos, conscience and identity.

USED GLASSES are needed in Mexico, Ukraine, Nigeria, etc. Send them to New Eyes for the Needy, 549 Milburn Ave., Short Hills, NJ 07078. Tax deductible so include name and address.

WOMEN IN THE CHURCH will hold its Second International Symposium from Sept. 29-Oct. 1 in Englewood, Colorado. W O M E N 's mission is to provide support for Orthodox women in ministry which is harmonious with Orthodox theological and pastoral perspectives and to act as a clearing house. Contact: W O M E N, 1805 So. Bellaire St., Suite 109, Denver, CO 80222.

THE CHORNOBYL VICTIMS are not forgotten. American Forests/Global Relief International, 1516 P St. NW, Washington, DC 20005 is selling 12 notecards for $10 to fund the planting of trees where the Chornobyl refugees now live. Over 40,000 trees have been planted in the Ukraine, including 3000 trees in the Carpathian Mts. It is planned that 8,000 trees will be planted in a U.S. forest in memory of the 8,000 who died.

IN CLINTON, CT. a mission has been established under the patronage of St. Alexis of Wilkes-Barre. This is the first church to be put under his patronage. Fr. Steven Voytovich is the pastor.

OVER 700 PEOPLE AND 70 CLERGY of the Church of England in Great Britain have recently expressed a desire to accept Orthodoxy. They have formed a group "Pilgrimage to Orthodoxy" and are currently receiving instruction on the Orthodox faith.

A FIRE OF SUSPICIOUS ORIGIN badly damaged Holy Trinity Cathedral in Sanok, Poland. Bishop Adam said that it will take at least 2 years to restore the damaged portion. Unfortunately, the fire was set in an area where vital records were kept and it destroyed many baptismal records. This comes at a difficult time as projects started in Gorlice (where the tomb of St. Maksym Sandowich is located), and in Krynica have not as yet been funded. This is just the latest in the harassment of the Orthodox Church in Poland. To help, write to: George Walko, 21 Natalie Rd., Bedford, OH 44146.

MEDICAL EQUIPMENT worth $17 million is being delivered to Donetske, Ukraine from the U.S. Department of Defense.

THE SOCIETY FOR EASTERN CHURCH LAW will hold its Congress from August 20-26 at Holy Cross Seminary in Brookline, MA. This Congress is open to non-members. Write Dr. Lewis J. Patsavos, 50 Goddard Ave., Brookline, MA 02146 or call (617) 232-7819 for details.

MANY MISSIONS are being organized by the various jurisdictions in the U.S. They are in need of items to hold their services. A bureau has been set up to put into contact those who have icons, kadilos, vestments, etc. and those who need them. Write: Mission Hotline Project, Betty Yanowsky, 6610 Cypress Point Rd., Alexandria, VA 22312-3126.

AT A GATHERING of the All-Church Orthodox Youth Movement in Moscow, Bishop Metropolitan Kyrill of Smolensk talked about the problems setting up youth programs in the former Soviet Union. He said that they cannot re-establish programs because they haven't had them for too many years. They are trying to learn from Orthodox who have lived in countries where they were and are free to practice their religion. He also said: "The grandmothers (babas) preserved the Church during the communist era; our youth now must lead the Church into the next century."

WHAT ABOUT YOUR FAMILY BACKGROUND? Thomas Peters, 59 Tracy Ave., Totiwa, NJ 07512-2041 will be glad to give a lecture on genealogy to your church or community group. He has info on Slovakia, Carpatho and Lemko areas.

KIZHI, RUSSIA is an island famous for its church made without nails. Now an 18th century Orthodox Church has been located in a small village of 30 homes in Hrabova Rostoka, near Humenne, Slovakia, which also was built without nails.

LEGACY OF A TSARINA is an exhibit of master paintings from the Palace in Pavlovsk, Russia. It will run until August 27 in the Bass Museum of Art, 2121 Park Ave., in Miami Beach, FL. We had written about the Pavlovsk Place in 1993. It contains the chapel of the Knights of Malta.

AMONG ISSUES DISCUSSED at the Holy Synod of Bishops of the OCA meeting in Syosset, NY in March and the Metropolitan Council in April were: The meeting of the Orthodox bishops in Ligonier in December, financial difficulties of the Central Administration, the acceptance of the Ukrainian Church in the U.S. by the Ecumenical Patriarch, the election of Fr. George Gula as auxiliary bishop in Alaska, the need to clarify the manner of receiving converts to the Orthodox faith, the missionary outreach in Brighton Beach, NY, which is experiencing a great influx of people from Russia, the addition to the calendar of saints of St. Filaret (Drozdov) on Nov. 19, St. Alexander (Hotovitzky) on Dec. 4 and St. John (Kochurov) on Oct. 31.

ST. TITUS

During this month we commemorate St. Titus. He is not mentioned in the Book of Acts. All we know of him comes from St. Paul's letters. That he was a Gentile we know, for he accompanied St. Paul and Barnabas to the Jerusalem conference. The issue that required that conference was whether Gentiles should be received into the church without circumcision.

Probably Titus had been converted at Antioch and Paul could use him as a striking proof of the kind of Gentile Christians he was receiving into the church. When the Jewish party wanted Titus to be circumcised, Paul refused. The final action of the conference made sure that Christianity would stand on its own feet and not become a Jewish sect.

Paul sent Titus to Corinth on at least two missions. The first had to do with collections for the needy Christians in Jerusalem. The second was more of a test. It seems that Timothy had been sent to bring the warring leaders of the church into some kind of brotherly harmony. It also seems that he failed. Then Titus was sent. He was no doubt older than Timothy and a man of wisdom and strength. Paul was in great agony over the contentions in Corinth and awaited Titus' return with anxiety. His report was good. The Corinthians had been brought to humble confession of their sins and loyalty to Paul had been restored.

The epistle that bears Titus' name reveals another important mission of Titus, this time to Crete. Between the first and second imprisonment of Paul in Rome, he had gone with Titus to Crete. There they worked together for a time until Paul had to leave and Titus continued the mission alone. Paul entrusted to Titus the appointment of elders for the churches. This was an important responsibility and was evidently carried out with tact and decision. How long he remained at Crete we do not know. There is still another reference in II Timothy where he is on another mission, this time to Dalmatia. Titus 1:4 is all the recommendation this great, good man needs. "To Titus, my true child in a common faith."

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Hearts like doors open up with ease to many, many little keys; and two of these are "thank you" and "if you please."

•Spiritual Growth

exists between the intellectual affirmation that Jesus is Lord and the personal belief that He is so. It is this sure belief that allows us to grow into a personal relationship with Christ – one in which we come to rely on His presence and influence in our lives.

Spiritual direction is a means which gently eases us into a stronger recognition of Jesus as Lord, builds our relationship with Him, and manifests that relationship in our daily life, all of which is referred to as spiritual growth.

Why is this so important for us? If we reflect a bit, we realize that our belief is not a static thing but that it fluctuates with the forces in our life which attack it. Strangely enough the attacking forces can be ones of adversity and turmoil, which make us cry out, "Why me?", but they are also the forces of well-being, which build a complacency in us and lesses our "need" for God.

Being able to discuss our lives and the forces and values, sorrows and joys, which arise in them with a spiritual friend, is a necessity. This may be a priest or a deeply religious person attuned to God. It is a good and effective way to bring into our life the teaching of the Church, to strengthen our recognition of Jesus as Lord, to grow in our personal relationship with Christ and to put into action this belief and relationship in our lives.

PRESS FUND

We are one of the few Orthodox papers that print an issue every 12 months. We do not combine the summer issues. We feel that people have more time to read in the summer, not less. We want to thank all of you "fundators" contributors to this fund who are helping us to keep printing. Spasebo/Thank You. Dorothy Demianovich, Steve and Irene Pacak, Irene Allen, James Zeleniak, Anne Krafchak, Mary Kochmaruk, Mary Ann Carmack, Mary Superata, Helen Klemm, Fr. Michael Hutnyan, Ethel Watlock, Mary Ellen Kandratino, Robert W. Rodka, Helen Cudlic, Marian Glovinsky, Eva Souchick, Dorothy Crossan, Angelyn Mitchell. Elizabeth Uhrin for health of Uhrin family. Rebecca Hutnyan for health of her mother Matushka Mary Hutynan. Michael and Diane Pirich in honor of Mike Pirich, Jr. on Father's Day. John R. Barns upon the 4th anniversary of his acceptance of Orthodoxy on June 24. Helen Cudlic for God's blessing on Father and Matushka Stroyen. Adam Monik in memory of his wife Daria Lukachik Monik who died on May 11. Ann Lykens in memory of her parents Maxim and Akilia Kraniak and all family members.

•Basic Facts (1)

development from the 19th century on the Orthodox Church spread into the Western world. In most places Orthodox people have been liberated from foreign subjection and oppression from within. A new life is seen to be dawning for Orthodox Christianity.

The Orthodox Church consists of a number of autocephalic and autonomous churches. An autocephelic church is self headed and is not associated by influence or control of another leader, while an autonomous church is controlled by another jurisdiction (usually in Europe). While they are different in organization and independent of each other ecclesiastically, they agree in doctrine and in the form of worship.

In the United States the Orthodox Church in America (OCA) is an autocephalic church. Most of the other churches are headed by a bishop or archbishop under the spiritual jurisdiction of the Mother Church in their ancestral homelands or under the Patriarch of Constantinople.

•The Falling Asleep

that he could say his final farewell. It was not to be – for the tomb was empty, only the fresh fragrance of fresh flowers remained. The Church teaches that the Mother of God had entered heaven – body and soul.

This is the reason why flowers and fragrant herbs are brought to the Church to be blessed on this day. These blessed flowers are put in our ikon corners and are burned to purify the air in our homes. (Today this would be used as a form of aromatherapy). The flowers are a reminder to us of our own goal and destiny as Christians. The desire to enter heaven through the saving grace of Christ and with the prayers of His mother.

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Often in life there come to us that thought which startles, alarms, and haunts us. What if our labor should be in vain? What if no good came out of the long struggle of life? That is a question that goes to the very roots of existence. For answer we have St. Paul's great statement based upon the sublime truths which he declares: the death of Christ, His resurrection, the life to come, and our own personal immortality: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor 15:58).

FRIEND'S REACTIONS

Get your Bible and read the full account of the Transfiguration of Jesus in Matt 17:1-9; Luke 9:28-36; Mark 9:1-8 and 2 Peter 1:10-21.

Notice how these friends of the Lord, James, Peter and John, respond to the experience. First they react with delight. They like what is going on so well that they do not want to leave the place.

Next they realize that something extraordinary is going on and they are filled with awe. Probably a bit of confusion also begins to overtake them.

Then they leave the mountain with Jesus who swears them to secrecy on what they have seen. They begin discussing what it all means.

To these three disciples Jesus was a very dear human friend. They were astonished beyond words when that friend was shown to them – both through sight and sound – to be the Son of God.

To us, too, Jesus reveals himself as both friend and Lord. When we have found Him we also will want to hold fast to our discovery of Him.

RED CARPET TREATMENT

The wedding service in most churches starts with the unrolling of a white runner. People are appalled if someone inadvertently steps on it going to their place to observe and participate in the coming ceremony.

It was not always so. In some areas in the "Old Country" a piece of white cloth with a coin tied into the corner was placed before the analoy (the table (tetrapod) in the center of the church) where the wedding ceremony would take place. This white cloth was later used as the chrisma (the cloth their hoped for baby would be put in after it was baptized with water). In other areas a piece of new rose-colored material (or a new rug) was used in the same way. These customs were followed in this country until very recent times.

In olden days the Russian Tzars and their brides were led upon a piece of flowered silked material and sable skins. Sometimes as many as 40 skins were used. They were intended as symbols of happiness and plenty in the new path upon which the couple were entering. The white cloth with the coin and the red material symbolized the same.

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He who seeks revenge digs two graves.

UP THE MIFF TREE

Mrs. Smithoff is up the Miff Tree. And she won't come down. She is mad at the priest. She is through with her parish. Forever! Everyone has tried to reason with her, but she is adamant.

"I'll never go in that building again – and I've stopped giving. There!"

That is the story that floats around. Why is she hurt? Nobody can quite be sure.

Her best friend knows, however, that it is because the altar candles were moved, or somebody forgot to thank her for making cookies for the bake sale, or because her husband's name was misspelled in the bulletin, or the priest was seen on the street walking with his child eating an ice cream cone.

Why should she tell the reason when she can get so much more attention by being difficult? The tragedy lies deeper. She then picks up the telephone, amplifies every minor incident to her friends, and with a bit of luck she can convince three of them to stop attending services.

As a Christian, answer this question: What does it tell about the persons who get miffed and leave the parish over some minor disagreement with the priest, the altar guild, or the parish treasurer?

What does it say about the depth of their faith if their relationship to God can be severed over something minor? What does it say about their relationship to Jesus Christ if a disagreement with a choir member or altar guild member severs their commitment to Him?

Guess they never did hear His words about love and forgiveness. What does it say of their loyalty to the Orthodox Church and their parish if a mistake on their contribution statement can cause them to leave? Guess they never really loved their community of believers in God (their parish) as much as they claimed.

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Happy is that person who, as when Jacob by the fords wrestled with the angel and refused to let him go unless he blessed him, is resolved that life, however much it may baffle him or wound him, will not be permitted to come to a close without having blessed him, without having taught him that fear of God which endureth forever!

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Where there is no vision people perish.

Dabs of Thoughts

The difference between an Apostle and a Disciple of Christ is that the Apostles were definitely commissioned and sent, and there are 12 of these. The Disciple is one who learns, a pupil. The company of Disciples included the large groups who came to hear Jesus preach and teach. We do not know the exact number of Disciples who followed Him because many of their names were not recorded.

Adversities do not make a person either weak or strong but they reveal what they are.

The best inheritance a parent can give their children is the legacy of prayer and faith in God.

Never lose sight of God's goodness and loving kindness. He gives us songs (for that is what they are) with a note of praise: "Oh give thanks unto God in Heaven; for His mercy endures forever..." We urge you, dear friends, to read the Bible and Prayers. Your day will go much better, and you will be touched by the grace of our wonderful, loving, ever kind Saviour and Lord, Jesus Christ.

People stay in parishes because of attachments. Attachments are the social bonds that give people security, dignity, and self-worth. Those who have strong social bonds can seldom be persuaded to leave their parish because of their investments and involvements.

Bad men excuse their faults; good men abandon them.

Keeping in touch with the homebound is essential in the parish. One suggestion is to send a card to each on their birthday as well as on Christmas and Easter. These cards are put in a place where those attending the liturgy can sign them and add a personal note, if desired. The cards should be delivered to the homebound members.

When it comes to giving, some people stop at nothing.

Those parishes who say that they have difficulty getting altar boys should remember that this work was once fulfilled by men rather than boys, and still is in many parishes. In fact they are called "Panomaree" and have a special dedicatory prayers said before they begin this awesome service of helping at the altar.



EDITORS' NOTES

Some years ago we purchased a home which was set on an acre of mostly natural woodland. Aside from a small area around the house which was cleared to discourage snakes, mice and other wild animals, the woods abounded in berry bushes, native trees and a succession of blooming wildflowers and herbs.

All 20 houses are similarly situated. People come to this mountain area from the city and breathe the fresh air, are calmed by the green and say: "Boy, this is living!"

Some of them bought houses as they were put up for sale. The first year, they reveled in the natural setting. Slowly, they started to cut down the native trees and cut back the bushes making for a bigger lawn. Then they replaced some of the trees with trees from the nursery. Now some of the houses are situated the same as the houses they left in town.

As I took my morning walk this morning, savoring the fresh, crisp air and the quietness, I thought about these changes and how analogous they are to the church. At first those who accept the faith, coming from other places, and those who as adults were baptized in the Orthodox Church but have been influenced by teachings and classmates in college or by the ecumenical movement or by relatives not of the Orthodox faith come to fully appreciate the Orthodox Church as she is. Slowly they want to eliminate something (ikonastas, cathechumen litany, shorten services, the choir, daily services to honor the saints, etc.) soon they start adding ("participation" in the Divine Liturgy, banners with slogans, communion at each liturgy, etc.).

How like my neighborhood! It is still Pine Valley but it is not the same. It is slowly changing. Soon it will look like any other wooded suburb in the valley. The same is true of the church. It is still the Orthodox Church but it will not be the same. It will become like any other church calling itself Christian.

We will be circling the Carpathian Mountains from Sept. 7-12. We will visit villages, cities and monasteries, museums, restored villages and churches. We'll be dined and entertained and some of us will visit with relatives and friends. The grapes will be ripening in the vineyards which are everywhere, and relatives will be generous with their harvest. We will attend two Divine Liturgies and will have the choice of attending a cathedral or a village church and either hearing a choir or plain chant. We can still squeeze in a few people so if you are interested call us at (717) 256-7232 by August 7.

Matushka Nina

MISSION FUND

We send copies of "The Herald" to nursing homes, prisons and other places to do mission work. Helping are: Robert W. Rodka, Dorothy Crossman, Ethel Watlock.

WINTER GRACE

There are two days in every week that we should not worry about, two days that should be kept free from fear and apprehension.

One is YESTERDAY, with its mistakes and cares, its faults and blunders, its aches and pains. Yesterday has passed, forever beyond our control to change.

All the money in the world cannot bring back yesterday. We cannot undo a single act we performed. Nor can we erase a single word we've said – yesterday is gone!

The other day we shouldn't worry about is TOMORROW, with its impossible adversaries, its burden, its hopeful promise and poor performance. Tomorrow is beyond our control.

Tomorrow's sun will rise either in splendor or behind a mask of clouds – but it will rise. And until it does, we have no stake in tomorrow, for it is yet unborn.

This leaves only one day – TODAY. Any person can fight the battles of just one day. It is only when we add the burdens of yesterday and tomorrow that we break down.

It is not the experience of today that drives people mad – it is the remorse of bitterness for something which happened yesterday, and the dread of what tomorrow may bring.

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A heart enlarged by sympathy never kills you.

WHAT ARE YOU DOING HERE?

This question was addressed to Elijah whose day is July 20/August 2. In 1 Kings 19:9 we read "What doest thou here, Elijah?" The question came at a very critical time in Elijah's life. He was very discouraged because he thought that others had forsaken the Lord, and that he alone was left to serve the Lord. The Lord spoke to him in a still small voice and told him that there were seven thousand in Israel who had not forsaken the Lord. He commissioned Elijah to anoint Elisha as his successor. He was also to anoint Jehu to be king over Israel.

The question addressed to Elijah is one which comes with persistence to each one of us. The very realities of life pose the question. It is a question which we do well to ask ourselves from time to time. It will help us clarify our purpose in life, and to check up on how we are using our time and efforts.

"What are you doing here?" is a penetrating question. Are you doing something worth doing or are you wasting your time? Are you centered only on yourself or are you trying to serve the Lord? Are you discouraged, or are you facing situations with hope and faith? What are you doing here?

CONFESSION OF SINS

We had a discussion with someone recently on the Sacrament of Penance. They said that they were happy that the confession of sins in the Orthodox Church was being deemphasized as the whole procedure only fed people's innate guilt feelings, effectively smothering any expectations of improvements.

Obviously, the speaker had overlooked the Parable of the Pharisee and the Publican. Certainly that moving passage (St. Luke 18:9-14) makes it quite clear that justification does not come to him who is confident of his own righteousness. It comes, rather, to him who will lift up so much as his eyes to Heaven – who beats upon his breast, saying: "God, be merciful to me, a sinner!" How can God possibly give help to those who feel no need of it?

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The reason a dog has so many friends is because he wags his tail instead of his tongue.

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You can't push yourself forward by patting yourself on the back.



My sister, Elizabeth, is a very good cook. She reads cookbooks and tries new recipes. She has such a good reputation as a cook that almost every week she copies a requested recipe and takes it to bingo for some grateful fellow bingo player. Try these meatballs. They can be frozen after frying and cooked in a preferred sauce when needed.

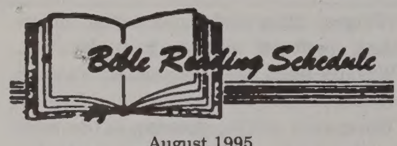
Liz's Meatballs

2 lb. ground chuck
1/2 lb. ground pork
2 cups Italian flavored bread crumbs
4 eggs
1 cup milk
1 cup fresh parsley, chopped
1/2 cup grated parmesan cheese
2 garlic cloves, chopped fine
1 onion, minced
1/2 cup pignoli (pine nuts), chopped, optional

Mix all ingredients thoroughly. Let stand at least 1/2 hour. Shape into medium or walnut sized balls.

Either fry in olive oil or a much easier way is to put foil on a cookie sheet. Spray with Pam. Bake 350 for 30 minutes. Simmer on low for 1 hour in one of the following sauces: spaghetti, barbecue or stroganoff (made by simmering in beef broth and adding sour cream before serving).





August 1995

1 1 Cor 10:5-12
2 1 Cor 1:12-22
3 1 Cor 10:28-11:7
4 1 Cor 11:8-22
5 Romans 13:1-10
6 1 Cor 1:10-18 - Sunday
7 1 Cor 11:31-12:6
8 1 Cor 12:12-26
9 1 Cor 13:4-14:5
10 1 Cor 14:6-19
11 1 Cor 14:26-40
12 Romans 14:6-9
13 1 Cor 3:9-17 - Sunday
14 1 Cor 15:12-19
15 Phil 2:5-11
16 1 Cor 16:4-12
17 2 Cor 1:1-7
18 2 Cor 1:12-20
19 Romans 15:30-33
20 1 Cor 4:9-16 - Sunday
21 2 Cor 2:4-15
22 2 Cor 2:14-3:3
23 2 Cor 3:4-11
24 2 Cor 4:1-6
25 2 Cor 4:13-18
26 2 Cor 12:10-19
27 1 Cor 9:2-12 - Sunday
28 2 Cor 5:10-15
29 Acts 13:25-32
30 2 Cor 6:11-16
31 2 Cor 7:10-16

BIBLE STUDY

The entire 14th chapter of 1st Corinthians is very difficult to understand. Throughout the chapter St. Paul sets two spiritual gifts in comparison with each other. When speaking in tongues a person became worked up to an ecstasy and a frenzy and in that state he made sounds which had to be interpreted or translated. Over against this speaking with tongues St. Paul sets the gift of prophecy, or preaching. Then he deals with the dangers of speaking in tongues, and the superiority of prophecy or preaching.

St. Paul begins by declaring that tongues are addressed to God, and not to men, for men cannot understand them. If a person exercises this gift of tongues he may be enriching his own spiritual experience but not the souls of the congregation because to them it is unintelligible – they cannot understand what he is saying.

On the other hand, the gift of preaching the truth produces something which everyone can understand and which profits every person's soul.

The principles that he sets forth in his treatment of the comparison of speaking in tongues with preaching is that all preaching and teaching must aim to build up and to increase the Christian's knowledge to live a better spiritual life; it must encourage those to whom it is directed rather than discourage them, and it must comfort or strengthen them in their efforts to live the life that is acceptable to God.

St. Paul maintained, and taught, the superiority of the rational and moral endowment over that which surprised the sense and dazzled the imagination. He stresses the need for whatever would contribute to edification, exhortation, and consolation.

ALASKA FUND

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WELL KEPT SECRET

Three men kept a secret for weeks. How many of us could keep quiet about something like this? How hard it must have been for Peter to say nothing of what he had just seen on the holy mountain. Only the week before he had been the first of the disciples to say openly that Jesus was the Messiah. Now, together with James and John, he had overwhelming proof that he was right.

He had seen Jesus transfigured in the company of two of the greatest figures of his Jewish faith. There was Moses, giver of the law, and Elijah, the prophet whose return would herald the Messiah, both right before his eyes. And more than that, he had heard the voice of God declaring: "This is my beloved Son. Listen to Him."

The law, the prophets, God Himself had confirmed the truth: Jesus is the Messiah. And yet neither he (Peter), nor John, nor James were to tell the vision to anyone until Jesus had risen from the dead.

None of these men knew yet how important this secret would be to them. It would sustain them through the terrible events of the coming Passover week in Jerusalem. It would strengthen them to be the only witnesses to Christ's agony in the Garden of Gethsemany. After the Resurrection, it would confirm them in their teaching that Jesus was indeed the Messiah. After the Transfiguration, they knew for sure that He was.

(Matthew 17:1-9; Mark 9:2-20; Luke 9:28-36)